# POLICIES FOR THE PREVENTION OF SEXUAL EXPLOITATION OF ADULTS IN THE EPISCOPAL DIOCESE OF NORTHERN CALIFORNIA

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## Introduction

The policies contained herein are adopted as policies of the Episcopal Church in the Diocese of Northern California its institutions its approved organizations and congregations to establish and maintain standards for their clergy, employees and lay people in order to keep all church members safe. Such standards are essential for establishing parameters of propriety to guide the Church in its work.

These policies are based on the Model Policies for the Prevention of Sexual Exploitation of Adults in the Episcopal Church made available by the Church Pension Group and the Nathan Network. The Nathan Network is a nonprofit organization dedicated to serving the Episcopal Church by providing support for those engaged in preventing and/or responding to sexual misconduct through training and empowerment, education, spiritual support, resources, and networking. The Model Policies may be viewed on the Church Pension Group website at www.cpg.org.

## History of Model Policies for the Prevention of Sexual Exploitation of Adults

In 1991, General Convention passed Resolution B052 (see Appendix H) in which it declared that sexual abuse, exploitation, coercion, and harassment of adults and minors by clergy and church employees are abuses of trust, a violation of the Baptismal Covenant, contrary to Christian Character, and are therefore wrong.

In 1999, the Committee on Sexual Exploitation (COSE), also created by General Convention in 1991, conducted a survey of 100% of the domestic dioceses on how dioceses were dealing with issues of sexual misconduct. COSE gathered and reviewed sexual misconduct policies from 70 dioceses with the intention of circulating as model polices those that incorporated and reflected current best practices based on the Church's experience in the area of sexual misconduct during the 1990's. COSE concluded that none of the policies gathered were truly state-of-the-art policies that could serve as a model for dioceses who wanted to update their current policies. In response to this need, the Church Pension Group, in partnership with The Nathan Network, introduced *Model Policies for the Protection of Children and Youth from Abuse* in 2004.

The 2006 General Convention, in response to proposals from its Task Force on Institutional Wellness and the Prevention of Sexual Misconduct (the successor to COSE), adopted Resolution A156 (See Appendix I). Every diocese is now required to adopt policies to protect adults from sexual exploitation and church workers from sexual harassment. The resolution also requires dioceses to assist congregations in developing such policies. The Church Pension Group and The Nathan Network developed thee *Model Policies* for that purpose.

# Sexual Exploitation Policy

## Prohibition Against Sexual Exploitation

The Episcopal Church in the Diocese of Northern California does not tolerate the betrayal of trust in a pastoral relationship represented by sexual exploitation in any form. Sexual exploitation is the development or attempted development of a sexual or romantic relationship between a person in any ministerial position, lay or ordained, and an individual with whom he or she has a Pastoral Relationship, whether or not there is apparent consent from the individual.

A Pastoral Relationship is a relationship:

Between any clergy person and any person:

- who attends a congregation or other ministry setting in which the clergy person serves;
- who seeks ministry from the clergy person

OR

Between any clergy person or any duly-appointed lay person, whether employee or volunteer, who is authorized to provide and does provide:

- counseling;
- pastoral care;
- spiritual direction or spiritual guidance;
- ministration of any Sacrament (other than the distribution of the Bread and Wine by a lay person at a public service of Holy Communion);
- life/leadership/peer coaching;
- hearing a person's confession, in the course of the duly-authorized ministry

OR

The following ministers licensed under Canon III.4: Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Visitors, and Catechists and those they serve in the course of these ministries.

Sexual exploitation includes but is not limited to the following actions:

1. Verbal: such as sexual innuendo, indecent proposals, sharing sexual stories, jokes or fantasies,
   or making inappropriate comments about someone's appearance.

2. Behaviors: such as inappropriate touching, sending or posting communications with sexual content (correspondence, email, text messages, instant messages, photographs, attachments, phone conversations, voice mail, etc.)

3. Sexualizing a Pastoral Relationship or relationship between a clergy or lay person and anyone to whom he or she provides ministry (e.g., requesting dates, giving unwanted attention, etc.).

## Reporting Suspected Sexual Exploitation

If you believe that you or someone else has been subjected to sexual exploitation, actions that violate this policy or inappropriate behavior, you may report your concerns in accordance with the following:

Reports of suspected or known sexual exploitation may be reported to:

- the rector or clergy person in charge of the congregation
- the Senior Warden of the congregation
- The Bishop
- Safe Church Coordinator

In addition to reporting the offending behavior to one of the people listed above, you may speak directly to the individual whose conduct you find objectionable. You are not required to do this, and it is suggested for you to consider doing only if you are comfortable doing so. If you decide to speak directly to the person involved, you may find that clear communication can sometimes resolve an issue immediately, as well as build greater understanding between individuals in the Church.

You may formally or informally complain to any of the above personnel via any of the following:

- Telephone call
- Letter

- Email
- Fax
- In-person meeting
- Filing a "Notice of Concern" and/or
- Online through Diocesan Website limited to e-mail access to Safe Church Coordinator

Church Personnel are required to report any suspected or known policy violations to the rector or clergy person in charge of the congregation.

All reports of sexual exploitation, policy violations, or inappropriate behavior under this policy will be taken seriously.

All complaints of sexual exploitation will be reviewed and investigated promptly and impartially by the Church's management and/or its designee. Complaints may be made verbally or in writing. Once Church management receives notice of any complaint of sexual exploitation it will swiftly determine whether or not a fact-finding investigation is necessary.

If it is determined that a fact-finding investigation is necessary, it will be launched promptly.
If necessary, intermediate measures may be taken before completing the investigation to ensure that further sexual exploitation does not occur.

Moreover, the Church will protect the confidentiality of the allegations to the extent possible; however, no individual can be promised or guaranteed strict or absolute confidentiality. For example, information may have to be disclosed to those officials and/or Church Personnel with a need to know in order to carry out the purpose and intent of this Policy.

Corrective or disciplinary action will be taken against any Church Personnel found to have engaged in sexual exploitation. Such action may include counseling and/or appropriate disciplinary measures, up to and including termination.

As the complaining party, you will be given notice, in a timely fashion, of the outcome of the investigation of any formal or informal complaint

# General Definitions

## A. Church Personnel

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid personnel whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools, institutions, or other agencies. For example, secretaries, bookkeepers, choir directors, sextons, etc.
3. Those who contract their services to the diocese, its congregations, schools, or other agencies.
4. Volunteers, including any person who enters into or offers him or herself for a church related service, or who actually assists with or performs a service, whether or not they have been selected or assigned to do so. Volunteers include members of advisory boards, Vestries, Bishop's Committees, boards of directors and advisory boards, secretaries, bookkeepers, sextons, Sunday school teachers, committee chairs and members, altar guild members, study group members, readers, ushers, etc.
5. All interns, persons in the ordination process, persons serving in field education assignments,

## B. Persons Who Have Pastoral Relationships

For purposes of this policy, the following Church Personnel are included in the definition of Persons Who Have Pastoral Relationships:

1. All clergy whether stipendiary, non-stipendiary, or otherwise.
2. All persons who have Pastoral Relationships.
3. The following ministers licensed under Canon III.4: Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Visitors, and Catechists.

## C. Supervisors and Decision-Makers

1. All persons who supervise Persons Who Have Pastoral Relationships.
2. All members of decision-making bodies who have the authority to approve the creation of ministries, programs, church activities, or policies involving Pastoral Relationships or who
3. All members of bodies who appoint or approve Persons Who Have Pastoral Relationships as defined in this policy including all Standing Committee, Diocesan Council, Board of Directors, Commission on Ministry, all Vestries, and Bishop's Committees, Boards of Directors of Schools and the like.

# Safeguards for Preventing Sexual Exploitation of Adults

## A. Screening and Selection

Any and all Persons Who Have Pastoral Relationships shall be screened and selected using the following tools and procedures:

Persons Who Have Pastoral Relationships shall be screened before engaging in Pastoral Relationships.

1. Applicants shall be known to the leadership of the congregation for at least six (6) months
   to a year.
2. Background Screening
   a. A Confidential Screening Form [or church deployment form] shall be completed by the applicant that includes an authorization for the release of information to conduct background screening and reference checks (See Appendix A) and that also includes the **Code of Conduct** (Appendix F).
   b. **Criminal Records Check** shall be made for for people who will be working with vulnerable adults, including in the home of a vulnerable adult, or who will be working with adults in programs or activities which encourage emotional intensity and vulnerability, and shall include any state where the applicant has resided during the past seven (5) years, and other states, if any, as determined by the congregation or diocese,
   c. **Sexual Offender Registry Check** shall be made in any state where the applicant has resided during the past seven (5) years.
   d. **Individual Interview** shall occur with the applicant.
   e. **Reference Checks** of applicants should include at least one relative outside the congregation if possible, another person outside the congregation and one person in the congregation.
3. All information gathered about an applicant will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether or not the person is appropriate to engage in Pastoral Relationships.
4. Persons Who Have Pastoral Relationships must have a personnel file that is kept where other church records are kept.
5. Criminal records checks and sexual offender registry checks will be conducted every five (5) years on Persons Who Have Pastoral Relationships.
6. Persons Who Have Pastoral Relationships who transfer within the Diocese of Northern California and apply for or are asked to or who do undertake a position in

which they have Pastoral Relationships are required to undergo the same screening and selection process specified above. This requirement may be met through a transfer of a copy of their personnel file to the new congregation, school, agency, or program together with completion of a new application, individual interview and reference checks with the congregations, schools, agencies or other programs for which the applicant has had Pastoral Relationships since the screening was last done as shown in the applicant's personnel file.

## B. Education and Training Requirements

### Persons Who Have Pastoral Relationships

Before any person engages in Pastoral Relationships s/he is required to complete training on the prevention of sexual exploitation of adults. The rest of the education and training must be completed within three months of beginning to have Pastoral Relationships. Persons need to be re-trained every 5 years.

### Supervisors and Decision-Makers of Persons Who Have Pastoral Relationships

Within three months of becoming a Supervisor or Decision-Maker, individuals must complete training on the prevention of sexual exploitation of adults.

## C. Activities for Monitoring and Supervising Pastoral Relationships

The monitoring and supervision of programs and activities involving Pastoral Relationships is important for safeguarding adults from sexual exploitation. Monitoring and supervision should include, but are not limited to:

1. Maintaining an up to date list of approved Persons Who Have Pastoral Relationships in the church office or other place where church records are kept.

2. Complying with a system of record keeping which maintains an up to date record of screening and training, including signed Confidential Screening Form, signed Code of Conduct, criminal records check (if needed), sexual offender registry check (if needed), Record of Contact Reference check, signed Covenant for Sexual Responsibility, and certificates for each required training.

3. Requiring that all new activities that include Pastoral Relationships have the approval of the rector or canonical equivalent before they start. Requests to develop new activities should be submitted in writing to the rector. The rector will consider whether the plan for a new activity includes adequate monitoring and supervision.

4. Requiring that all Persons Who Have Pastoral Relationships be approved to do so by the rector or canonical equivalent in accordance with the Screening and Selection process above.

5. Settings where Pastoral Relationships take place:
   - should, whenever possible, be places where casual monitoring by others is convenient (for example along well-traveled hallways or in areas where other Church Personnel work nearby)
   - in open, visible spaces or in closed spaces that have windows that remain unobstructed by closed blinds, furniture, plants, or other adornments
   - should convey safety and comfort without the use of couches, loveseats, beds, futons or other furniture that would encourage close seating between the persons in the Pastoral Relationship

## D. Behavioral Guidelines for the Prevention of Sexual Exploitation of Adults

When creating safe boundaries for Persons Who Have Pastoral Relationships, it is important to establish what types of interactions are appropriate and inappropriate. Stating which behaviors are appropriate and inappropriate allows Church Personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with other adults. These Guidelines are:

- based, in large part, on avoiding behaviors known to be used by those who have engaged in sexual exploitation of adults
- intended to assist Church Personnel and Congregants in monitoring and supervising behaviors and interactions of Persons Who Have Pastoral Relationships to help maintain appropriate boundaries at all times
- intended to be used to make decisions about interactions of Persons Who Have Pastoral Relationships with those with whom they have a Pastoral Relationship
- to be carefully followed by all who are involved in Pastoral Relationships

Some **appropriate** interactions, as long as they are welcomed by the recipient, are listed below:

- brief hugs
- pats on the shoulder or back
- kisses on the cheek
- handshakes
- holding hands during prayer

Some **inappropriate** interactions in Pastoral Relationships and other ministries with adults include:

- inappropriate or lengthy embraces
- kisses on the mouth
- touching sexual areas of the body
- showing affection while in isolated areas such as bedrooms, closets, staff-only areas or other private rooms
- any form of unwanted affection
- comments or compliments (spoken, written, or electronic) that relate to a person's body or appearance that are at all suggestive. Examples would be, "You should wear that outfit more often," or "You look really hot in those jeans."
- giving gifts or money to favored individuals
- repeated and/or private meetings with individual adults, especially meetings that occur away from church property and during non-business hours
- repeated electronic communications, such as email or texts, especially those that contain personal disclosures or solicitations of an intimate relationship
- seeking excessive private time with a specific adult
- changing one's manner of dress when in the company of a specific adult
- providing a specific adult with personal access such as one's personal email address or cell phone number if that is not the norm

## E. Guidelines for Providing Counseling

Counseling shall be provided in accordance with the following guidelines:

- Limited number of sessions, generally no more than 4 or 5 and never more than 6 on any particular life issue
- Don't go outside your area of expertise. Refer to a psychologist, credentialed professional, medical doctor, or mental health professional.
- Even if you are separately credentialed and/or licensed as a mental health professional (psychologist, marriage and family therapist, substance abuse counselor, etc.) while you are functioning on behalf of the church you should:
    1. Make it clear to those you are serving that you are NOT serving in that role.
    2. If you function in that role while you are also functioning on behalf of the church, you should clearly separate those two roles by where you practice each and clearly communicate to all concerned of when you are functioning in each role.
    3. You must maintain in full force separate professional insurance coverage at all times for any work you do outside your church role. The insurance must have per occurrence limits of at least $1,000,000 and aggregate limits of at least

$1,000,000, including coverage for Sexual Misconduct, however defined in the policy(s) in with limits of at least $1,000,000 and name your church employer or church for whom you function in Pastoral Relationships as an additional insured.

4. You must provide evidence of such insurance to your church employer or church for which you function in Pastoral Relationships annually.

## F. Code of Conduct for Persons Who Have Pastoral Relationships

Persons who have pastoral relationships shall abide by the promises set forth in the form of agreement set forth in Appendix E and are prohibited from engaging in the prohibited activities set forth in that agreement.

Every person who has a pastoral relationship shall sign such an agreement before undertaking the pastoral relationship. The agreement shall be maintained in the person's personnel file.

# Appendix

## A. Acknowledgment, Release, and Signature for Inclusion in Application or with Church Deployment Office Form

To the best of my knowledge, the information contained in the Screening Form is complete and accurate. I understand that providing false or incomplete information is ground for not hiring me or choosing me as a volunteer or for my discharge if I have already been hired or chosen.

I authorize investigation of all statements contained in the Screening Form as may be necessary for arriving at a decision concerning my suitability for working in this position. I authorize any person or organization, whether or not identified in the Screening Form, to provide any information concerning my previous employment, education, credit history, driving record, criminal conviction record, sexual offender registry, or other qualifications for my employment or volunteering and opinions regarding my character or fitness for working in this ministry.

In consideration of your receipt and evaluation of this Screening form, I hereby release any person or organization, including any individual, church, youth organization, charity, employer past or present, reference, or any other person, including record custodians, both collectively and individually, from any and all liability for damages of whatever kind or nature which may at any time result to me, my heirs, or my family, an account of any compliance, or any attempts to comply with this authorization. I waive any right I may have to inspect any information provided by any person or organization in connection with arriving at a decision concerning my suitability for working in this position.

If hired or chosen, I agree to be bound by all policies and procedures of_____ (this Organization) and of the Episcopal Church in the Diocese of Northern California, including but not limited to those pertaining to sexual exploitation, sexual harassment, and child abuse, including but not limited to Policies for the Prevention of Sexual Exploitation of Adults in the Episcopal Diocese of Northern California, Policies for the Prevention of Sexual Harassment of Church workers in the Diocese of Northern California, and Keeping Kids Safe, Child Abuse Prevention Workshop Training Manual of the Episcopal Church in the Diocese of Northern
California.

I also understand that (unless otherwise provided in a Letter of Agreement) my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of _____ (this Organization).
I have read and understand the above provisions.

Signature _____ Date _____

## B. Specialized Questions for the Interview

The following are sample questions that may help you screen out someone who is unable to maintain healthy boundaries with adults.

1. Please tell me about the last time a member of your (congregation, youth group, office staff, etc.) demanded too much of your time. How did you handle that?
2. Please give an example of a time in your work or volunteer history when you thought the policies were too rigid. How did you handle that?
3. Please describe a time when you felt a special bond or friendship between yourself and a member of your (congregation, youth group, office staff, etc.).
4. Please give an example of a "boundary violation." Has that ever happened to you, or has anyone ever said that you violated a boundary of some sort?
5. Has disciplinary action of any sort ever been taken against you by a licensing board, professional association, ecclesiastical body or educational or training institution? Have there been complaints against you that did not result in discipline? Are there complaints pending against you before any of the above-named bodies? If yes, please explain.
6. Have you ever been asked to resign or been terminated by a training program or employer? If yes, please explain.
7. Have you ever had a civil suit brought against you about your professional work or is any such action pending? Have you ever had professional malpractice insurance suspended or revoked for any reason? If yes, please explain.
8. Have you ever been charged (formally or informally) with any ethics violations, sexual exploitation, sexual abuse or sexual harassment? Are any such actions or complaints pending against you? If yes, please explain.
9. Are you now or have you ever had sexual contact or attempted sexual contact (sexual intercourse of any kind, intentional touching, or conversation for the purpose of sexual arousal) with any person you were/are seeing in any professional context or in a Pastoral Relationship (i.e. parishioner, client, patient, employee, student)? If yes, please explain.
10. Are you now or have you ever been involved in the production, sale, or distribution of pornographic materials? If yes, please explain.
11. Have you ever had a restraining order, injunction, order for protection or the like issued against you? Have you ever had your parental rights restricted, suspended or terminated or have any of your children ever been in foster care? Have you ever been accused of domestic violence? If so, please explain.

C. **Specialized Questions for References**

1. Please give me an example of how _____ maintains good boundaries with adults.
2. Have you ever heard _____ tell a joke or say something that made you or others uncomfortable?
3. Would you be comfortable referring a vulnerable friend of yours to _____ for pastoral counseling? Why? Why not?
4. The position for which _____ has applied requires that s/he be able to work closely with people whose lives may be in turmoil and who may not have good judgment at that point in time. Can you think of any reason that _____ should not be allowed to do this work?

**D. Guidelines for Office Decor**

Spaces where Pastoral Relationships occur should be a relaxing and productive setting ready at all times for use for Pastoral Relationships. The following are recommendations that will help create
an environment that is peaceful and private while allowing appropriate supervision.

**Furniture**

Comfortable chairs set at a 45 degree angle from each other create a good area for conversation. Couches and loves seats are discouraged but if they are used Persons Who Have Pastoral Relationships should not sit on them with parishioners or other visitors. Having furniture that allows reclining can leave persons open to false allegations of inappropriate behavior.

**Artwork**

Artwork should be tasteful without offending the staff or other visitors.

**Windows**

Windows in walls or doors should be unobstructed by blinds, furniture, curtains, or posters so
that the space is always available to casual monitoring. A sense of privacy can be maintained by arranging the furniture so that Persons Who Have Pastoral Relationships are always visible, but
the parishioner or visitor does not feel exposed.

**Entrances**

If the space has a private entrance, and it is used, be sure staff knows when someone is in the space and when it is being used for Pastoral Relationships.

## E. Code of Conduct for Persons Who Have Pastoral Relationships

**Persons Who Have Pastoral Relationships:**

- understand that the church will not tolerate the sexual exploitation of adults it serves.
- agree to not attempt to or to sexually exploit any person they serve or work with on behalf of the church.
- agree to comply with the policies for general conduct with adults as defined in these *Policies for the Prevention of Sexual Exploitation of Adults.*
- agree to comply with the Code of Conduct for Persons Who Have Pastoral Relationships of the Episcopal Church in the Diocese of Northern California(Appendix E to its Policies for the Prevention of Sexual Exploitation of Adults).
- agree, whenever appropriate and possible, to have one-to-one meetings with adults during regularly/publicly scheduled hours and by appointment on church property while others are present in the building or in other appropriate professional settings where they can be observed.
- agree to maintain clear and appropriate boundaries and avoid even the appearance of impropriety.
- agree to immediately end any sexual or inappropriate relationship with a person with whom he/she has a Pastoral Relationship or when he/she has questions about the implementation of these policies and immediately seek advice from the bishop, a trusted colleague or mental health professional.
- agree to immediately report any inappropriate behaviors, boundary violations or possible policy violations they observe under these policies.
- acknowledge their obligation and responsibility to prevent sexual exploitation of adults and agree to report known or suspected sexual exploitation of adults to church leaders and state authorities in accordance with these policies.

**Persons Who Have Pastoral Relationships are prohibited from:**

- dating or becoming romantically involved with those with whom they have a Pastoral Relationship as long as the Pastoral Relationship continues.
- having sexual contact with any person with whom he/she has a Pastoral Relationship
- possessing any sexually oriented materials (magazines, cards, videos, films, clothing etc.) on church property or using such materials in the conduct of their ministry unless the materials are part of a pre-approved educational program or curriculum and are used only for that purpose

- using the Internet to view or download any sexually oriented materials on church property or from having it on church-owned computers, and from bringing such materials onto church property
- discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with any person with whom they have a Pastoral Relationships

**Signed and agreed upon:**

_____ Date:_____

## F. Confidential Notice of Concern

Individual(s) of Concern:

Date of occurrence:

Time of occurrence:

Type of Concern:

☐ Inappropriate behavior within a Pastoral Relationship

☐ Policy violation with those served in ministry

☐ Possible risk of an inappropriate relationship between adults of unequal power

☐ Other concern:

Describe the situation: What happened, where it happened, when it happened, who was involved, who was present, and who was notified? If reported to the State, what was their recommendation about investigating? Attach additional sheets if needed.

Has this situation ever occurred previously? Attach additional sheets if needed.

What action was taken? How was the situation handled, who was involved, who was questioned, were police called? Attach additional sheets if needed.

What is the follow-up plan? Does anyone else need to be notified? Will the situation needs monitoring? Would you like someone to call you to discuss this situation? Attach additional sheets if needed.

Submitted by: _____

Telephone number: _____

Location and address: _____

## G. General Convention Resolution B052 (1991)

**Resolution Number:** 1991-B052

**Title:** Establish a Committee on Sexual Exploitation

**Legislative Action Taken:** Concurred As Amended

**Final Text:** *Resolved*, **the House of Deputies concurring, That the 70th General Convention of the Episcopal Church declares that sexual abuse, exploitation, coercion, and harassment of adults and minors by clergy and church employees are abuses of trust, a violation of the Baptismal Covenant, contrary to Christian Character, and are therefore wrong;** and be it further
*Resolved*, **That the 70th General Convention of the Episcopal Church establish a Committee on Sexual Exploitation to be appointed by the Presiding Bishop and the President of the House of Deputies to work with the Office of Pastoral Development. It shall be the duty of the Committee on Sexual Exploitation to study, educate, develop curriculum, and propose policy and standards of conduct on sexual abuse, exploitation, coercion, and harassment, and to advise the Office of Pastoral Development as resource persons. The membership of the committee is to be representative as to sex, race and ethnic diversity. The Committee will report to the 71st General Convention.**

**Citation:** General Convention, *Journal of the General Convention of...The Episcopal Church, Phoenix,* 1991 (New York: General Convention, 1992), p. 783.

## H. General Convention Resolution A156 (2006)

**Final Version – Concurred**

**Resolution A156** **Title:** Sexual Exploitation
**Topic:** Sexual Misconduct **Committee:** Social and Urban Affairs
**House of Initial Action:** Bishops **Proposer:** Institutional Wellness and Prevention of Sexual Misconduct Sub Committee

*Resolved,* That the 75th General Convention of The Episcopal Church affirm the work already occurring in many dioceses and at the same time recommit itself to the positions taken by previous General Conventions that sexual misconduct (encompassing both sexual harassment and sexual exploitation) of adults by clergy, church employees, and volunteer workers has been and continues to be of deep concern to this Church, is an abuse of trust, a violation of the Baptismal Covenant, contrary to Christian character and is, therefore, wrong; and be it further

*Resolved,* That each diocese adopt policies for the protection from sexual misconduct of those served by diocesan programs, those who volunteer in the work of the diocese or are employed by the diocese, and that dioceses assist congregations in the development of such procedures and policies, including using the many resources that already exist, that address the following:

1. the articulation of behavioral standards for all clergy, lay employees and volunteers who work with adults or who provide pastoral counseling, pastoral care, spiritual direction, or the sacraments;
2. a screening process for all clergy, lay employees and volunteers who provide pastoral counseling and care, spiritual direction or the sacraments and who supervise clergy or lay volunteers;
3. education and training for all clergy, lay employees, and volunteers as listed above, with particular attention paid to what legally constitutes sexual harassment and to appropriate behavior and inappropriate sexual or sexualized behaviors towards adults, and with periodic refresher training encouraged;
4. guidelines for responding to concerns of sexual misconduct; and be it further

*Resolved,* That each diocese shall report to the House of Bishops Committee on Pastoral Development prior to the Spring 2009 House of Bishops meeting with a copy of its adopted and implemented policy and an evaluation of the history of its use. A summary report shall be made to the House of Bishops Spring 2009 meeting and a full report made to the 76th General Convention